



BRIGHAM YOUNG ACADEMY.

Vol. II.

PROVO, UTAH, MARCH 24, 1893.

No. 11.

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# THE NORMAL.

VOL. II.

PROVO, UTAH, MARCH 24, 1893.

No. 11.

MANAGING EDITOR, - - H. M. WARNER.  
BUSINESS MANAGER, - - WESTON VERNON.  
SECRETARY, - - - - GUY C. WILSON.

PUBLISHED BI-WEEKLY DURING THE SCHOOL YEAR

BY THE

NORMAL ASSOCIATION.

SUBSCRIPTION, \$1.25.

Contributions from the leading schools of this and surrounding Territories earnestly solicited.

Address all communications to

THE NORMAL, B. Y. A., Provo, Utah.

Entered at Provo, Utah, Postoffice as mail matter of the second class.

## EDITORIALS.

WHAT may be accomplished by united effort is shown by the excellent results of the labors of the students in grading the grounds about the Academy building and in making walks to the main entrances. To the students who performed this work as well as to the ladies who so generously provided them with lunch, the thanks of the Faculty were extended at its last regular meeting.

THE opinion that has long prevailed that *The Enquirer* knows nothing whatever of educational matters is fully confirmed by the latest utterances of that sheet, declaring that the public sides with it and that the teachers will soon do the same. Sad, sad would be the day for the cause of education, and proudly would ignorance flourish if *The Enquirer* should dictate in educational matters. But we cannot refrain from a sympathetic sigh when we remember that "When ignorance is bliss 'tis folly to be wise."

THE organization of an athletic club in the Academy is a step in the right direction. At this season of the year there is an almost irresistible impulse to live in the open air and to give the physical man an amount of exercise at least equal to the amount of intellectual nourishment that has been imbibed during the winter. Judicially directed this impulse will result in good in every line of effort and will create a beautiful and patriotic spirit.

THROUGH the action of the First Presidency the students of the Academy, regardless of residence, are, upon the recommendation of the principal, countersigned by the President of Utah Stake, permitted to attend the dedicatory services of the Salt Lake temple. To all who have a Church standing this privilege is extended, and in view of the interest that centers in and the importance of the occasion, it may seem to some that the bars have been let down and the glorious opportunity made too general.

Not so! It does not seem possible, students of the Brigham Young Academy, that any of us who bear the name of Latter-day Saints would dare attend those holy services within that sacred house filled merely with a spirit of idle curiosity. Teachers and most intimate friends might not suspect such a spirit, but it will make itself felt and will throughout after life prove a curse to all who harbor it.

There is another, a divine spirit, that, at this peculiarly holy season, is especially near to each of us; to whose gentle voice we should listen; whose promptings we should obey. He would, if we ask aright and live aright, be our counselor and guide; and his counsel and his

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guidance we should earnestly seek at this, the event of our mortal lives.

A general fast has been advised by the Church authorities and will be observed tomorrow in the Academy. Attend the meeting in the spirit of Latter-day Saints and the Spirit will be with you. Labor for a blessing, and the blessing will be yours. Live to deserve an entrance to and participation in the ordinances of your religion and peace and the

power of righteousness shall be yours in this life and the richest rewards of eternity shall crown you when your work in this stage is at an end. For many of you this is the pivotal time in your lives. Live according to the light you possess and it will grow clearer, purer, stronger as it shines upon the path that will lead you to the perfection that is our common end.

## THEORY AND PRACTICE OF EDUCATION.

### THEORY OF TEACHING.

NOTES FROM PROF. CLUFF'S LECTURES.

The importance of the power of reason is well understood. Without it knowledge would be restricted to the narrow circle of immediate percepts, the horizon of our senses would be the horizon of our knowledge. Reason makes man what he is, and without it the brute is what it is.

#### THE FEELINGS.

We have in school but little to do with the physical feelings and the instincts by way of cultivating but they must be taken into account because of the limits they impose and the value they have in the culture of the other capabilities. Closely connected with the subject of instinct is that of heredity. The child inherits from its parents capabilities, passions, desires. To know a child therefore we must know to a certain extent its parents. School requirements in discipline must be arranged in accordance with the laws of physical feelings. A child can not sit very long without being tired. This fact must be taken into account.

Children need change. The most interesting occupation soon wearies them. Immediately after a hearty meal, hard study is impossible. The nerves are unstrung after an exciting play. The legs get tired very soon if the feet do not touch the floor. All of these facts should receive the attention of the teacher.

The emotions, those agitations of the soul caused by ideas, can be made harmful as well as helpful to the cause of education. Without being strictly accurate we might say that as the emotions increase the power of reason decreases, that they are related to each other in inverse ratio. This fact gives a valuable hint as to how the pulse of the school should be kept. A school kept continually in a state of exciting anticipation cannot do good work.

Hard study is impossible just before a grand social event of the school. But, on the other hand, the emotions awaken interest, and interest conditions advancement. The problem, therefore, with respect to the pulse of the school is to keep up the interest without undue excitement.

On account of the complex nature of the emotions their proper cultivation becomes a task requiring the greatest skill. We have here to adjust the feelings that refer to self—the egoistic feelings, with those that refer to others—the altruistic. The being when educated must neither love himself alone, do all for himself, nor yet love other nor do all for others without consideration for self. The one nearest the ideal is he who loves self, and others and the world.

The culture of the emotions embraces the whole of moral education. The child is to be brought up a morally responsible man. He must not only be taught the right, but he must do the right. His conscience must be properly developed that it may be to his conduct an unerring guide. His sense of honor should be developed, and he should learn to do things that he ought to do simply because he ought. Duty, honor, integrity, veracity, are terms the meanings of which should constitute a part of his very self.

How this is to be accomplished is not so easily explained. Compayre has this to say about the education of the feelings: "The education of the feelings will at first be negative; it will be content with avoiding whatever might wound or repress the nascent feelings. But little by little it will become positive; that is to say, it will seek every occasion to excite and at the same time to regulate the sentiments, and to associate the child's pleasures with things that are good and beautiful."

It is quite plain that this development will be slow, and that the whole education has



upon it a direct or an indirect bearing. We cannot too early begin this cultivation, for children early manifest loves and hates, likes and dislikes. Neither can we for a single moment cease our efforts in this direction.

While most of the development will be indirect, there is a directness in the communication of feeling. Sensibility is contagious, love begets love, affection in the parent or teacher begets affection in the child. Further, morality is contagious. Higher moral sentiments carried out in every day life is the most powerful means of imparting a moral culture.

The teacher, therefore, above all should be a moral man, a man of integrity, honesty and affection; in fact, he should be all that he hopes or desires to make of his pupils.

#### THE WILL POWERS.

*The Attention.*—That power of the mind to concentrate its effort, to prolong its effort, and to change its effort is called attention. In all acts having an educational value the attention must enter. That which is done without attention is not half done. Progress is in direct proportion with attention.

Opposed to the building up power of this faculty is the tearing down power of mind wandering. The latter is to be inhibited; the former is to be strengthened.

Attention in children does not take the volitional form but rather that called spontaneous. Children cannot study that which is dry and uninteresting. Their powers are not so much directed by will, but are called forth by the interest of the subject. But from this involuntary or spontaneous form the volitional or willed attention grows.

"There is no other way of cultivating this power in early years," says Compayre, "than to habituate the child to those vivid, dominating impressions which hold and captivate his mind, and which are the shadows or images of attention."

From these "dominating impressions" will soon grow the power to direct the mind, and with this power comes the highest kind of attention, the volitional.

Above all else the teacher should not allow distraction in the school. The student should not allow himself to fall into a state of passiveness.

#### HISTORY.

(NOTES FROM LECTURES BY PROF. G. H. BRIMHALL.)

(CONTINUED FROM PAGE 116.)

Having decided upon what to teach we pro-

ceed to the consideration of the best way to teach it and shall consider it under the head of

#### METHODS.

*Stories.* A picture is always an aid in story telling, as it has coiled up within it more or less mystery which invariably awakens a desire for investigation.

Teach them from the picture, but, you ask, "How can I get them?" Easily enough, just as you got the object cabinet specimens; make use of the forces about you. Your pupils will get them, and in their getting, "get understanding." Send out your collection committees; one for the great inventors; one for the orators; one for the statesmen; one, for the reformers; one for the discoverers; one for the philosophers and others that may suggest themselves.

These pictures are to be carefully classified and fastened on card-boards.

Now note the value of this work. Can the intelligent collection, much less the classification be done without creating an interest in historical research?

Suppose we have the picture of Martin Luther and a pupil is told to place it in the proper class and chronological order in the class, the learner at once finds himself in a condition of inquiry that leads him to books and persons for information; there is no cramming in this process, it is the natural feeding of the mental man.

From the likeness or printed picture we pass to the word picture which should be clear in outline and free from confusing complexities. Details are the last to enter and the first to leave the realm of recollections; but details must not be despised, they carry with them the secret of close observation.

#### REPRODUCTION.

The question is often asked should children be allowed to reproduce stories in the language of the author? That depends upon two things: first the pupil's understanding of the subject, and second, the kind of language in which the story is told. If the pupil has caught the thought in a better dress than he can make for it why should he not be permitted only but encouraged to send the thought forth again in its classic attire? The verbal repetition however must not be carried too far as its misuse would lead to an interference with that healthy growth consequent upon effort in the line of invention, construction and final individuality of expression. Encourage and aid in retention of classic phrases and in their new combination by the pupil.



## COMMITTEE REPRODUCTION.

You have had the biography of Franklin. Draw the names of five boys from the ticket box, write the following headings on the board. THE BOY, THE PRINTER, THE PHILOSOPHER, THE STATESMAN, THE MAN. Now say, "These five boys compose the Franklin Committee and will arrange for a talk tomorrow on the headings given, and the class may be prepared to question the speakers." The five boys meet, arrange their subjects and prepare it accordingly from any source within reach.

## CORRESPONDENCES.

It often happens that pupils write stories in letter form with greater interest than in any other. Suppose you have told the story of the "Spanish Armada," or the class has read it. And then in arranging some headings and then require a description of the event to be written as the body of a letter.

## "DIALOGUES OF THE DEAD."

For this idea we are indebted to Fenelon an educator of the middle ages. Beginning at one number, the pupils of the class, if they have no permanent numbers then say, The "evens" are the Dutch in New York. The "odds" are the French in Canada, you will converse tomorrow with each other by asking and answering each other questions. They will now study those topics as they never did before.

## DISCUSSIONS AND DEBATES.

Occasionally a debate is a splendid stimulus but care must be taken in the choice of subjects and in the manner of debating.

An essential quality of a good debatable question is "no wrong side," as resolved that printing has done more good than painting. Resolved that cotton is more useful than wool. Resolved that electricity is more useful than steam, as a motive power.

## GEOGRAPHY IN HISTORY.

From the second grade up have the pupils locate all events and it is well to have them always get their geographies as an essential appendage to the story lesson. In the regular text book work maps should be drawn indicative of the pupil's knowledge of the location of events.

## DATES.

Begin with one and add to it and be sure that addition is not too extended. Have a time map and drill on it. This map is simply a line on which are marked dates. It is best to have the line serpentine representing the river of time. At the head put Man, at another point put a cross. Now you have your reckoning points. Divide the part from the cross downward into eighteen parts, one for each century. Now, near the lower end of the fifteenth space place 1492 and let the story of Columbus be told. 1620 may be written likewise and by daily reference on this line dates may be permanently fixed on the mind so associated with each other by chronology and events that they cannot be forgotten, and around these leading ones others will approximately cluster with but little effort.

One of the gravest errors of date-teaching is the giving of too many. We find but very few persons who have one hundred coordinate dates of historical events within the reach of ready recollection and even these are little if any better prepared on the chronology of events than are others who have much fewer coordinate but more subordinate dates in the mind.

The dates of the American revolution and the French revolution may be learned coordinately i. e. each independent of the other or the first 1775 to 1781 acquired and then the other 1789, as beginning seven years after the close of the former.

In the first method each idea is presented and stored singly, while in the latter, the two are inseparably connected by that great psychic law of association make the recollection of both easier than the recollection of either, and furthermore such associative relationship leads naturally up to the cause and effect relation of events and conditions and thus the pupil is unconsciously led into that most enchanting stage of the subject where it is known as the philosophy of history, his path has been one of pleasure and profit, and in getting knowledge he has gained power to get more; his mind is not only stored but strong.

He has become not only receptive and representative but elaborative also. He gets thought with vivacity; he expresses it with ease and accuracy and he elaborates it with pleasurable power.

## REVIEWS.

Frequent and thorough reviews are the only



safe security against forgetfulness in this, as in other studies.

The teacher can become a mere task giver and create a dislike for the study, or by being a constant student and skillful contriver he may kindle a fire of interest in the mind of the learner that will burn with a brilliancy increasing throughout life.

If you are not interested in history look for the cause and see if it is not because you have never sought for its beauties or have approached the subject on the wrong side.

If your pupils do not manifest interest in it look for the cause in the same direction.

### UNOFFICIAL TALKS.

#### III.—*The Idea and its Dress.*

N. L. N.

I claim to be as great an admirer of Colonel Parker "this side idolatry" as any who listened to his enthusiastic talks at the late summer institute. But it seems to me that to admire him consistently I must disagree with him occasionally. As since his visit the teachers have, both by tongue and pen, been rolling upward the tide of his popularity, let my feeble talks be regarded merely as the natural ebb which must take place before we can settle down to a just estimate of the man and his methods.

Let us, then, to begin with, understand clearly the relationship of the idea and its sign. By *idea* I mean the definite image or concept aroused in the mind on seeing or hearing a word, as *elephant*, *stab*, *hateful*. Conversely, by *sign* I mean the definite collection of letters or sounds spontaneously presented to the mind's eye or ear whenever such image or concept is aroused.

To illustrate: A child sees for the first time a column of something black ascending from the chimney. Here is an idea fixed in the mind. This idea will remain there forever. But for purposes of communication it is almost useless, unless it be given a name—a sign, *smoke*.

The lesson has been learned thoroughly only when the idea and sign are so closely united that the arousing of the one brings up the other, e. g. the child must ever after on seeing the wreath of gas arising, see or hear *mentally* the word *smoke*, or on seeing or hearing *actually* the word *smoke* see *mentally* the black column arising.

Words, then, like beings, are dual, having both body and spirit, or to use the truer meta-

phor of the title, body and dress. In the study of words there are two extreme faults, between which there are a hundred faults of degree, and one correct way—the happy mean.

To illustrate one extreme: Let a man ignorant of their tongue present himself at the kraal of a Hottentot village. Of what avail now is his fine stock of ideas? Picture the pantomime he must perform even to get food to satisfy his hunger. The other extreme is illustrated by a man who, desiring to travel in a foreign land, acquires phonetically all the words in the language without learning the meaning of a single one. He is quite as helpless as the other, and must at last also resort to pantomime.

There is, however, this difference between them: the former, out of necessity, must hold his tongue, and may therefore pass for wise; the latter may talk incessantly, and therefore soon acquires the name of fool or lunatic.

There could of course be no such extremes within one vernacular, but one meets every day men and women approaching in varying degrees either the one or the other.

Here, for instance, is a man who reads, observes and studies continually, but lives within himself, communicating nothing. You can generally tell him by an abstracted gaze, head leaning forward, frequently by long, unkept hair and seedy appearance. This is the crank exclusive. Depend upon it, he is greedy of ideas and careless of signs. Miser-like, he buries his thoughts and forgets the place. When called upon to part with some of his accumulated horde of wisdom his constant ejaculation is, "If I only had words to express my ideas!" He is a wise fool.

His opposite is the man of capacious verbal memory—the man too lazy to think. He is the truer type of the miser, loving words as he does, only for their glitter. He generally drifts into politics, where as a stump orator he can sound his brass and beat his cymbals to the applause of the gaping herd. And even when he is tied down to writing, his words are like public roads, open to every vehicle of thought and construction.

"What dost thou read?" "Words, words, words," answered Hamlet. "Sounds, sounds, sounds," is all that we get from the man that accumulates only the signs of ideas. He is a parrot.

Colonel Parker is on the trail of the latter individual exclusively. And I may admit in passing that the age is so full of glittering nothingness that it is almost a pity to call a halt.

On the other hand, however, evil results are



already showing themselves, which I believe are directly traceable to the philosophy of Colonel Parker and his school of thinkers. The Colonel, if I understand him rightly, believes, indeed, that the sign should be united with the idea, but always in such a way as not to call attention to itself *as* a sign. "Get the *idea*—the *thing*, first, last and all the time, and the sign will take care of itself."

Lest it be thought that I misinterpret, let me call to the mind of teachers the discussion on this point at the institute. A teacher presented the following case:

"At our boarding house a little girl was pointing her finger at a column of smoke arising from a chimney.

" 'Yes, pet,' said the father, 'that is smoke.'

" ' 'Moke,' repeated the little one.

" 'No, darling; *s-moke*.'

"The chilk then gave it correctly.

"Query: Did the father violate a rule of teaching in thus correcting his child?"

The Colonel after considerable discussion declared that he did: that it was wrong to call the consciousness of the child from the idea to the sign; that it was a waste of mental energy to do so. He should have been satisfied with 'moke, trusting to time for a correct pronunciation.

Here is where I disagree with the leader of the new education. Suppose he had left the child with the idea that smoke is 'moke. Now the child will either correct itself or mispronounce the word all its life. But how *only* will it correct itself? By having his attention called to the word *as a sign*. But why allow a mispronunciation perhaps for years, and the possible correction under circumstances that might cause chagrin?

"Just compare them, the idea and the sign," repeated the Colonel, "as to which is of the greater importance, and you must decide this yourselves,"

I reply, they are not to be compared in the sense of pitting one against the other any more than are a man and his skin; the skin is *essential* to the man. As to their relative importance, I ask only one *moment* of intelligent consciousness to the word *as a sign*; then you may spend a day, a month, a year to the word as an idea.

The fact is, this inattention to words for their own sake—the disease is spreading—results in slovenly articulation, and very original pronunciation. Now between having no signs for ideas, and signs that exasperate the listener by hearing and not hearing, the choice is doubtful. As the memory of agonies endured in listening to mumblers revives, one inclines

to the former. But I cannot in a single paragraph express my sentiments on this subject, and will reserve it for a future talk.

I will close by saying that whatever may be said of a man and his clothes, hold true of an idea and its sign. May a man be dressed slovenly? So may an idea, and the effect on beholders is the same. May a man's dress be neat, rich, ostentatious, sober, loud? All this is true of an idea. May a man's dress hide a shrunken mummy; or hang upon a scare-crow frame? So may a word.

## VARIOUS TOPICS.

### THE B. Y. A. EXTENSION LECTURES.

AMICUS.

Amongst the many wise and practical efforts put forth by the Faculty of the B. Y. Academy, that of the Academy Extension Lectures may be justly said to be of supreme worth in the educational interests of this Territory. Some years ago a very celebrated statesman was earnestly impressed with the threatening social evils of European cities. He consecrated the remaining energies of his life to a directly ameliorative policy, a policy which he emphatically proclaimed by a repetition of one word—Educate! Educate!! Educate!!!

This selfsame word is the battle cry of the B. Y. Academy. The Principal means it, the entire Faculty means it, the General Board of Education means it, and the swelling throngs of earnest students means it; one and all are literally baptized with the educational spirit of this last and greatest of all dispensations. It is indeed a battle that we have to fight. A warfare we have to wage against the terribly destructive forces of evil, that have afflicted humanity too long. It was said of the best period of pagan civilization that "the world by wisdom knew not God," and now alas! it is too true, that after centuries of a frightfully conflicting, so-called Christian civilization "the world does not yet by its wisdom know God." Science indeed has made and is making wondrously rapid strides. Literature and general culture have largely extended both sweetness and light. The World's Fair is making a gigantic struggle to accomplish one grand record of human skill on the lines of endlessly varied achievements, and doubtless much of this world's standard of good will follow; but the pages of modern history are frightfully blurred and clouded by the wars that so quickly followed the International Fair of 1851. What pen could describe the human



suffering that has agonized itself in helpless cries both in the old and in the new world during these forty-two years! Seventy-five per cent. of this suffering was preventable, just as seventy-five per cent. of the suffering of the present hour is preventable. Ignorance, thoughtlessness, and in many cases willful transgression of the very make and constitution of things, all play a part in the manufacture of human sufferings and woe.

Now an education which is to displace such a trinity of evil, must go to the root of the matter. The individual life, the national life and the world life must find the center of universal life. All feel after it some way. All want it at some time. The heathens grope after it—the Christian sects dream about it—the scientists cover the mystery thereof by calling it the absolutely unknowable. We Mormons call it “Our Father,” and we hold most firmly to this fundamental truth—that there is not, and cannot be an education that shall be completely regenerative to the whole life of men and to nations of men, that does not first of all make clear to every individual child its relationship to the Divine Father.

We may cover the oceans with ships, but without the key-power of scientific navigation there is no guarantee against aimless sailing and wreck. The vast life ocean on which our children must embark can not be crossed in safety without the compass of a simple, living faith in a living God, who hath appointed for all of us our desired haven. We may make every citizen of this vast republic as intellectually brilliant as Voltaire or Colonel Ingersoll, but unless the deepest roots of the soul life are bedded in divine truth we can have no assurance either against a French revolution or American mobocracy.

Therefore we affirm and reaffirm that theology must not only be an integral part of education but it must be the very basis of the superstructure—the very corner stone of the temple of learning—and also the central life and light thereof. This is the principal we believe that gives both color and shape to the B. Y. Academy Extension Lectures. For months now most of our professors have visited the neighboring towns and have given very successfully and acceptably, courses of lectures, dealing for the most part with strictly educational subjects. Professor Whitely gave the first of a series of five lectures at Payson on Sunday evening, March 12th. The editor of the *NORMAL* has kindly arranged for the publication of a synopsis of each lecture. The subjects of the course are as follows:—

I. Physical education, or life's best capital.

II. Intellectual education, or the path to greatness and usefulness.

III. Moral education, or the way to supreme happiness.

IV. Spiritual Education, or the transition from the human to the divine.

V. The signs of the times from an educational point of view.

These lectures follow upon a course given at Payson by Professor Phillips, who began with all but empty house, but crowds quickly gathered until on the occasion of the fifth lecture the large building was literally packed. The very atmosphere of Payson seemed charged with the good our young doctor has accomplished there. It was therefore extremely gratifying to Professor Whiteley to follow his younger brother in so good a work.

On Sunday evening the meeting house was well filled with as an appreciative an audience as any lecturer could wish to have.

#### PHYSICAL EDUCATION, OR LIFE'S BEST CAPITAL.

The name of our subject this evening is to be taken in its broadest meaning—to be taken as covering not only the body as a physical organism but as pertaining also to all our physical conditions of life—or in other words, the training and culture of the body and the best possible improvement of our earthly environment.

We are too apt to overlook the importance of training the body, and yet it is here where all our effective work should begin. We are greatly indebted to recent science for the unfolding of those conditions, forces and principles which pertain to our physical well-being. And that physiology should have come to be regarded as an essential part of our educational system marks the wisdom of the council of public instruction.

All this is in agreement with the statements of revelation. We are in scripture charged again and again to be strong and of a good courage; to live within the wisdom of our natural constitution. Thousands of years ago Moses was taught to formulate such excellent laws of sanitation that cannot yet be surpassed.

Paul affirms that our bodies are the temples of the Holy Ghost and Christ spake of “the temple of His Body.” So that science, reason and scripture unite in pressing upon us the urgency of this physical education as the foundation of all that is good in the period of our earthly experience. As in all other departments, so in this, we cannot have good fruit without care both in seed time and in all the subsequent periods of growth. It must surely



make the angels weep to see the frightful mischief that is daily wrought in our nursery grounds of young humanity. What seeds of disease are sown broadcast! How many young buds of brightest promise are blighted through the ignorance, thoughtlessness or palpable neglect of parents, guardians, and not infrequently of teachers too. If we could but lay hold of the truth that there is such a thing as the absolutely certain action of law—divine law, and no law of the body can be transgressed with impunity. But because there are delays of punishment, the masses falsely conclude that it does not matter very much—we may neglect this, that, and the other. A child may be exposed to excessive cold, play in the wet, take improper food, grow up in fact any how—the father has his business, the mother too much to do and the teacher has no time to do anything but to cram, cram, cram. By hook or crook the child must know a bit of everything save the best thing—how to live brightly, healthily and happily like the birds and flowers.

Physical education is really the science of life and a very far reaching science it is. In these days every student must study a science or sciences. Our human life hitherto has been thought too complex, too variable, ever to be so regulated that our entire being should move in its repeating circles as harmoniously as the heavenly bodies. But why should this not be so? 'Tis true our volitional side is wondrously subtle and touched by the disturbing element of human sin it is difficult to establish the harmony of law. But it can and must be done, and it will be done when we get on the lines that lead to perfection as our Father in heaven is perfect.

History affords numerous examples of the world's heroes who have been distinguished by their physical strength and endurance, and they have done their life work all the better by a careful regard to physical well-being. Samson, Daniel, and John the Baptist will readily recur to the Bible student. In each case there was a special attention paid to their physical education as the basic condition of their higher labors.

It is a good thing to have money capital, and good to have knowledge capital, but both these may be comparatively useless for the want of health. A thoroughly sound constitution, a well trained body, with consequent abounding energy of life should be regarded as the very best kind of earthly capital. The very best stock in the trade of life which may be turned to the very best account, and made to yield the highest interest.

[TO BE CONTINUED]

## A VISIT TO THE KINDERGARTEN.

BY G.

One pleasant March morning Mrs. Adams and Miss Taylor went to visit the B. Y. A. Kindergarten. Mrs. Adams had sent her two little boys to it about a month before, more to keep them out of mischief, than for anything else; but they had not been going more than a week before she noticed what a good effect kindergarten training was producing. Boisterous Frank no longer drove his parents frantic by his constant whistling and shouting all through the house, nor did he tease to go over to Willie Jones' to play. Now he sang little songs about the moon, the sunshine, the cobbler, etc., and he and little Heber, who before was always wanting something new to play with, would spend hours with their blocks making chairs, engines, clocks, etc.

Mamma became quite interested and decided to pay a visit to the kindergarten and persuaded a younger sister to accompany her.

They found the kindergarten located in the basement of the building. The entrance was a small hall where the children's wraps hung on low hooks. The doorway between the hall and the interior room was artistically draped with light airy curtains, as were the broad windows. A large sunny room, with three low tables, which instead of being plain like ordinary tables were marked off in one-inch squares, a sand table and an organ were on the north side of the room; the cupboard and drawers containing all the kindergarten materials were on the opposite side. On the west side stood the teacher's desk and the blackboard. The walls were tastefully decorated with pictures of flowers, fruit, animals, etc.

All this is taken in at a glance, but the sight in the center of the room is what claims the absorbing attention of the visitors. The teacher, the training teachers, and thirty little children ranging from tots of three to boys and girls of seven are grouped in a circle sitting on tiny chairs. But why is every head bowed so lowly, the eyes closed, and the hands folded in the lap?

Ah, listen, 'tis a prayer their baby lips are lisping. "Thine the power, the kingdom, the glory forever more shall be, Amen."

All the bright eyes are wide open now and the faces look so eager as the small hands go up.

"What does Jessie want to sing?" smiled their teach. "She hasn't been with us for a long time because she has been sick. We will let her choose for we are so glad to have her with us again."



"I would like the raindrop song because it is raining outdoors," said the little girl."

"Raining now," repeated the teacher, glancing at the window. "Why yes, so it is and only a few moments ago it was all sunshine. Jessie has sharp eyes. We will sing about the raindrops then."

Clearly the childish voices ring out in rich melody, with their hands gracefully imitating the falling of the rain upon the ground. One of the training teachers told a true story about a humming bird. At the tapping of the bell the children take their chairs and go to the tables. The older ones belong to table No. 1; those between five and six have table No. 2, while the little ones have table No. 3, each table being conducted by training teachers under the teacher.

At the first table they have the fifth gift which is composed of twenty-seven cubes, three being cut into halves and three into quarters. Under their nimble fingers the cube is divided into halves, fourths, thirds, etc. Quarters are made into oblongs, they show the right-angle of the half cube, and then are allowed to invent forms of life or beauty.

The third gift is used at the second table. They are working under the teacher's directions.

"Place the the remaining cube diagonally across the space between the top left and right cubes. What have you made?"

"A clock! a clock," came in chorus.

"What are the babies doing? They are surely not old enough to learn anything," said the ladies.

"Ah, yes, they are. The tiny hands are threading colored wooden balls, cubes, and cylinders, on to long strings. One little girl is using red, another the primary colors, another has purple.

Now the work is put away by a baby boy and over to the sand table they scamper.

Soon afterwards the older children put up their cubes and all are taken through a march ending in a few simple physical culture exercises. The next fifteen minutes are devoted to music conducted by the Tonic Sol-Fa method. This is made interesting by using one-inch colored sticks calling the red ones do, the blue sol, the yellow me. *Do* is the mother; *sol* the father, *me* the little girl.

[TO BE CONTINUED.]

Socratic Society will have an oratorical contest March 28th. Students and friends are invited to attend.

## LOCALS.

We appreciate our nice gravel walk very much this muddy weather. Thanks, boys.

A sentiment given in answer to roll call in M. I. A. joint session was—"After rain—mud."

The students in General History have been discussing Mohammed; his religion, conquests and successors.

There is to be an oratorical contest among the students of the Academy near the close of the semester.

Mr. Clare Reed conducted the Sunday school singing exercises in Prof. Giles' absence on Wednesday.

The Physical Geography Class projected a miniature rainbow on the wall Friday morning by aid of a prism.

The gentlemen of the Physical Culture class are to be complimented on the neat appearance they present in their suits.

The present course of the M. I. A. Normal Class concluded on Friday. May its members give as freely as they have received.

The calico ball given in the Opera House was a decided success. The ladies looked exceptionally pretty in their bright print gowns.

The literature class and Shakesperian society talk of uniting to prepare a dramatic reading for a session of the Pedagogium in the near future.

There has been a committee appointed to organize clubs for athletic sports. They will be given opportunity for a display of skill at commencement exercises.

On account of the illness of Miss Babcock, she was unable to be at the physical culture drill last week. Miss Dunford proved an excellent substitute.

This week completes another course of the Sunday School Normal class. May all future members of this class be as earnest and energetic as those who are leaving now to spread the light of truth.

From April 2nd to 9th inclusive the Rio Grande Western Railway Co. will sell tickets from Provo to Salt Lake and return for \$1.90 each, and from all other points at one fare for the round trip. All tickets are good until April the 20th. Their accommodations are all first class, and you will reach Salt Lake in less time over this line than any other.



Prof. Nelson's mother was a visitor in school last Monday.

Miss Maeser's "Musical" was the event of last week.

At the close of the ten weeks a number of students visited dear ones at home.

The elocution class is studying Ross' Voice Culture and Elocution.

Prof. Brimhall visited friends in Spanish Fork last Sunday.

The class in law, under Hon. E. A. Wilson, is having mock trials in law of evidence.

While away on his northern trip last week, Prof. Cluff visited Logan, Ogden, and Salt Lake City.

The M. I. A. classes met in joint session March 15th. Lectures and music were furnished by the members.

Prof. Cluff spent Monday and Tuesday in Salt Lake City on business pertaining to school matters.

Owing to the increased duties of Brother Cluff as principal he has been compelled to discontinue teaching Theory C.

Skelton & Co. have the exclusive agency in Utah Territory for the famous Luxembourg pens.

Miss Webb has a very clear soprano voice. She was received with great applause at the Musical.

Brother Nels Nelson has organized a class in artistic penmanship—reciting Tuesdays and Thursdays at 5 p. m.

The M. I. A. male quartette club—Anderson, Kirkham, Field and Watson—sang our familiar song, "School thy feelings," in quartette form at their joint session Wednesday evening.

There is to be a day set apart for the students of the Academy to attend the dedicatory services at the temple. This has been arranged so as not to interfere with the regular arrangement of classes more than necessary.

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Prof. Whitely was absent from school on Friday—detained on account of sickness.

Miss Katie Groover is taking a course in Kindergarten and three studies besides.

We are going to have a new botany class. As "excursion time" draws near we would all like to be botanists.

Prof. Brimhall will teach Theory C. at 8 a. m. Tuesdays and Thursdays. Call and see how we are prospering!

Mrs. Susa Y. Gates lectured before the ladies Friday. The subject, "Power of Faith," was well handled.

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THE RACKET,  
Southworth building.

We are proud of our Choral Society, aren't we, Brother Giles? It is doing excellent work.

Miss Edwards has resigned her position as department teacher and will commence a course in music. Success.

The Provo Book and Stationery Co. have on hand a nice assortment of footballs, base balls, masks, etc. Those desiring to purchase should call and see them.

A number of the young men have been compelled to discontinue school on account of the usual work to be done in the spring. We hope to see them with us next year.

Prof. Nelson lectured before the Pedagogium last Thursday. Subject: "Who wrote Shakespeare's plays?" Many new and interesting arguments were brought forth.

Skelton & Co. have on hand a full stock of athletic goods—foot balls, gymnasium goods, base ball, and bicycle suitings. Anything you want in the sporting line.

A prize is offered by Socratic Society for the best oration given Tuesday, March 28th. The following young men have entered: Oscar Wilkins, J. W. Stringfellow and N. E. Nelson.

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Some of the students are looking quite worn as the end of the school year draws near, while a few have grown stout and almost corpulent over their labors (?)

Resolved that the United States was justified in making war with Mexico, was the subject of debate in Socratic Society. Elmer Hinckley, champion of negative, came out victorious.

Brother H. M. Warner recited "How Ruby Played" in the psychology class on Wednesday. The students were to note the changes carefully from a psychological point of view.

Prof. Wolfe being absent from physical geography class a few minutes, Brother Wilson took his place and made a drawing on the board for sake of illustration. When the professor returned he went on with the explanation of the subject, using the same diagram and all the time calling Brother W's "sunbeam shining on a fish" "a stick in the water."

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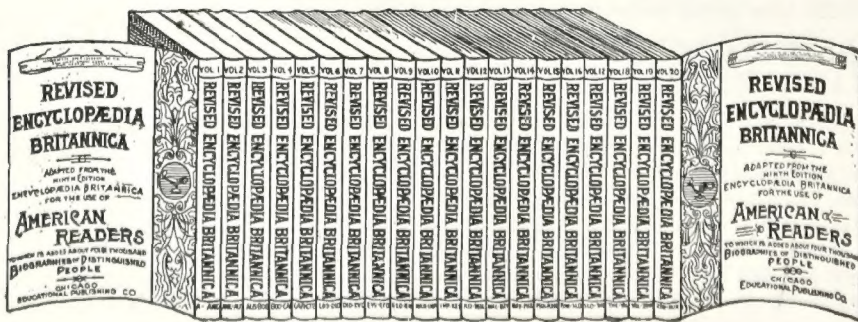
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